

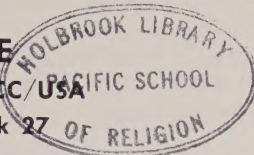
# CHINA BULLETIN

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## CHINA BULLETIN MICROFILM

Last September we announced that all the China Bulletins from 1947 to the end of 1958, with an index, would be put on a microfilm. Some delay was experienced in getting the microfilm finished, but it is now available from the Graphic Microfilm Corporation, 115 Liberty Street, New York 6, N.Y., for \$6.50 plus postage.

## TIENTSUNG FOR JANUARY 11

The first issue of Tientsung for the new year has just arrived. In it one page of news items, accompanied by a page of pictures, tells us about Christmas celebrations in China. The pictures are of Shanghai, Nanking and Hangchow. "The Shanghai churches this year did away with the previous wasteful customs of celebrating Christmas by eating and drinking and giving each other presents, and instead displayed the spirit of austere worship." From Christmas Eve to the Monday after Christmas, every church celebrated Christmas in various ways. There were communion services, candle-light services, music programs, and baptism and confirmation services. We are told that the services though crowded were very orderly. On December 26 the national and Shanghai committees of the Three Self, and the National and the local YM and YW, a total of six organizations, celebrated in a somewhat lighter vein, putting on a little skit with the rather un-Christmaslike title of "The Cowboy and the Weaving Maid Enter a Commune." T. Wu himself took part in this skit.

In Nanking on the Sunday after Christmas a union service was held in St. Luke's Church with Bishop K. H. Ting preaching. On the evening of the 26th the young people of Nanking had a Christmas party, in the midst of which Santa Claus suddenly appeared, apologizing for being late by saying that there had been so much new building since a year ago that he lost his way.

Shorter references to the celebrations in Hangchow, Sian and Kweiyang are made, while those in Foochow, Hobei, Luho, Ch'angchow and Ts'aishih are mentioned only by name.

An article very critical of the Moral Rearmament Movement is included. It is a translation from The New Times Weekly of Russia, and thus lays special stress on Moral Rearmament activities in the Scandinavian countries. The article says that in its anti-Communist propaganda what it does is to take the anti-Communist slanders that have been current from Goebbels to McCarthy and dress them up in religious phraseology.

## CHRISTIANS IN THE SHANGHAI CPPCC

Seventeen of the Protestant leaders in Shanghai are members of the Shanghai branch of the

published bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00, Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.



Chinese People's Political Consultative Conference, seven of them full members and ten alternate members. The full members are: Rev. Henry Sun (Meth.), Bishop Mao K'e-chung (Epis.), Rev. Ch'i Ch'ing ts'ai (Bap.), Rev. Chang Hsiao-chi (Church of Christ in China), Liu Liang-ming and Lo Kuan-tsung (YM), and Li Chu-wen (Pastor Community Church). The alternate members are: Miss Tso Fu-ju (Little Flock), Cora Deng, Ch'en Shan-hsiang and Shih Ju-chang (all YW), Rev. David Chu (CCC), Y. T. Wu, Li Shou-pao and Y. C. Tu (all YM), Rev. Huang P'ei-yun (Meth.), and Rev. Hsieh Yung-ch'ing (Ind.). These Christian leaders joined in a statement made to the CPPCC on December 29, 1959, a statement which is reproduced in full in the January 11, 1960 Tien Feng.

After several introductory paragraphs in which the wise leadership of the Communist Party is commended, the new developments in village communes characterized as great improvements, and the confidence expressed that the east wind is overcoming the west wind, the statement goes on to summarize what has happened in the Christian churches of Shanghai during the past year. Continued political study has enhanced their political consciousness, and led them to unite more thoroughly with the rest of society in the establishment of socialism. The semi-colonial condition of the churches in Shanghai has been altered, illegal activities within the church have been suppressed, and the self-improvement of the clergy (presumably referring to discipline through manual labor) has gone forward.

The statement pays especial attention to the slander which the imperialist West is said to be spreading, namely, that in the Great Leap Forward the Christian Church in China has suffered a severe blow. In reply we are told that "the fact is that in our political study the rightists who wish to follow the imperialist and capitalist road have been exposed, imperialist poison has been criticized, and the appearance of the churches has been changed, abolishing the inappropriate form foisted upon it by the imperialists. Moreover the great body of Christians, from their political study, their own experience, and from comparison of conditions before and after Liberation, have come to realize that Christians and the Chinese people have a common destiny and breathe a common air; it is only the Communist Party and Chairman Mao that can lead the Chinese people, including Christians, to freedom and prosperity. . . . We have rearranged religious activities, so that they do not interfere with Christians taking part in socialistic production. . . . In this year's Christmas celebrations, Christians of the whole city joyfully and devoutly took part in the religious activities of their churches. All this makes it clear that it is not the Chinese church which has suffered a severe blow, but rather the forces of imperialism."

The statement goes on to reaffirm the great progress that Shanghai Christians have made in their political thinking, but then admits that due to century-long subjugation to imperialist and capitalist thinking, the church has still not gotten rid of all that poison, and so continued study and vigilance is required. Furthermore, it is agreed that religious activities must be still more satisfactorily rearranged (i. e., curtailed?), in order not to interfere with socialistic production and construction work.

#### CATHOLIC NEWS FROM A MAINLAND VIEWPOINT

Most of the Catholic news we have quoted recently has come from determinedly anti-Communist official Catholic sources. But in January a translation of about a dozen articles from mainland news sources was published in Hong Kong, and these of course laud the recent developments in the Catholic Church.

The first article is by Archbishop P'i Shu-shih of Shenyang, Chairman of the China Catholics' Patriotic Association, with the title "Life of Catholics in China." It was put out by the China News Service in Peking on September 9, 1959. He points with pride to the considerable number of Catholics who are taking part in public life. "According to incomplete statistics of 1957, more than 400 of our bishops, priests, sisters, and lay members of the Church have become deputies to People's Congresses at the national, provincial, municipal, hsien and ch'u levels, and members of the CPPCC at various levels. In April of this year, six Catholic bishops, one Catholic priest, and two Catholic laymen attended the first session of the Second National People's Congress and a Conference of the Third National Committee of the Chinese People's Political Consultative Conference; they discussed state affairs together with over 2,000 people's deputies and CPPCC members who had come from all parts of the country. . . . In addition, a large number of members of the Catholic laity are occupying government posts. For



instance, T'ung Shao-sheng, Vice-Governor of Szechuan, is a Catholic."

He claims that Catholics have full freedom of religious belief, but that does not give them leave "to break the laws and violate the policy of the state or sabotage socialist construction." And so he has no hesitation in branding the former bishop of Shanghai, Kung P'ing-mei as "a traitor to the country and a black sheep of the Church." But in spite of Kung's imprisonment, the attitude of the Government is cooperative. "For instance, the belfry of the Siccawei church in Shanghai was blown down during a typhoon in 1956, but was rebuilt with funds appropriated for the purpose by the Government."

He goes on to claim that the new moral atmosphere in China is helpful to the religious life. "The Chinese Catholic clergy and laity realize from their personal experience that in the new China, not only their material life has improved, but it is easier for them to save their own souls."

The Heilungkiang Daily for July 25, 1959 quotes the following as part of a resolution adopted by a Catholic Congress held there July 4-14:

"Our Catholic laymen are members of the family of the Chinese people. We were not only born and brought up in China, but we shall be buried in the soil of our mother country after our death. Our children too must live on the soil of our mother country. We have not changed our nationality just because we have been baptized and become Catholics, and by becoming Catholics we want to save our souls, not to sell out the interests of our mother country and the Chinese race. In order to safeguard the independence and dignity of the mother country, it is essential that the semi-colonial status of our Church be thoroughly changed. It is necessary to break away from all domination by the Vatican, and carry out the task of independence, self-determination and self-administration of our Church, so as to enable our anti-imperialist and patriotic campaign to leap forward on a broad road. This is entirely consistent with the interests of the mother country, and is completely compatible with the holy will of our Lord."

In another article in the same issue Ch'en Ch'i-ping says that worship requirements have been reduced so as not to interfere with industrial and agricultural production. So they have abolished obligatory feast days, and changed the hour of mass so that it comes before or after production. "1959 is a year of decisive significance in the three-year hard fight to change the outlook of our mother country. Our clergymen and laymen should participate in this movement, and not remain outside it. The birth of Christ in the stable and the 33 years of his life reveal the truth of self-sacrifice and livelihood through labor. Christ sacrificed himself for humanity and created happiness for humanity. Like Christ we should work diligently for the collective interests of the people."

The New China Daily of Nanking for November 17, 1959, reports a meeting of the Kiangsu Province Catholic Patriotic Association in Nanking November 4-13. More than 70 were present, including bishops, priests, nuns and laymen. There are four dioceses in this province - Nanking, Soochow, Haimen and Hsuehchow, and the bishops-elect for these dioceses were consecrated at a ceremony concluding this meeting. The ceremony was under the direction of Archbishop P'i Shu-shih. The new bishops had been elected some time previously (Li Wei-kuang for Nanking must have been elected several years ago), but they had evidently not been able to arrange for an official consecration ceremony previously.

After the above was written, news arrived from Hong Kong that Bishop Kung, Bishop James Walsh and twelve other Catholics had been sentenced in Shanghai to varying terms of imprisonment: Bishop Kung for life, Bishop Walsh for 20 years and the others to various terms from five to 20 years. Bishop Kung was arrested in 1955 and Bishop Walsh in 1958. The latter is an American citizen, 69 years old.

#### COMMUNIST CHINA AND ASIA: Challenge to American Policy

This is the title of a competent study made by a gifted m. k., A. Doak Barnett, son of former National YM Secretary in China Eugene Barnett. (Harper, 1960; 575 pp., \$6.95). It is a study of the impact being made by Communist China upon the rest of Asia.

The book can be divided into four main sections. In the first four chapters the author sets



the stage by describing Communist China itself, its political setup, its economic development and its ideology - Maoism. Then come five chapters on the tools of its foreign policy - diplomacy, military strength, subversive tactics, manipulation of overseas Chinese, and trade. In the third section the application of these foreign policy tools to four separate areas is analyzed: Japan and Korea, South and Southeast Asia, Russia and Taiwan. Finally in the fourth section the interest indicated in the sub-title, which has been implicit throughout the whole discussion, becomes explicit as the author discusses such problems as the recognition of the People's Republic of China and its admission to the United Nations.

Each of these four sections deserves separate comment. In the first, Mr. Barnett manages in 86 pages to condense a remarkably comprehensive picture of the kind of society which the Communist Party is setting up. The politics and the economics are specially well handled. No quite such a clear picture emerges from the reading of the chapter on Maoism, perhaps because the subject itself is more amorphous.

Chapters 4-9, on the tools of China's foreign policy, is in many ways the most important part of the book. The picture that emerges of the deliberate use of these five diverse tools for the carrying out of a unified foreign policy is very instructive. The author finds that both nationalistic and ideological aims are present, but with the former being more potent.

In the third section the author has set himself an almost impossible task. To take up for example the relations of Communist China during the past ten years with all the countries of South and Southeast Asia in one short chapter of 46 pages necessarily means a sort of generalized treatment. Indonesia gets only two and a half pages. Again, in the chapter on Taiwan, the interest shifts to the relations between Taiwan and the United States, instead of those between Taiwan and the mainland. In fact, only about three pages are given to a discussion of Communist China's aims and tactics, and the significance of the strategic buildup in Fukien Province, including the railways to Amoy and to Foochow, is not even mentioned. The chapter on the Sino-Soviet alliance, on the other hand, is very adequately done.

The final section is a very judicious and realistic treatment. As compared for example with the well-known Cleveland Conference statement, he is more realistic in recognizing that no diplomatic recognition of the People's Republic or admission to the United Nations is possible that would not scuttle the Nationalist Government in Taiwan completely. Perhaps his most valuable suggestion in this section is that the American State Department should take more pains to avoid being isolated in its Far Eastern policy, and should actively explore with other non-Communist countries the grounds for common action.

This is a book which I can recommend warmly to all readers of the Bulletin.

#### MISSIONARY NEWS

Mrs. E. H. Cressy, Baptist missionary in China since 1910, died in Manila on January 26, where Dr. Cressy was teaching in the Union Theological Seminary and engaged in research. Mrs. Cressy was 79 years old.

#### CHURCH NEWS

The Lutheran World Federation is opening a new 50-bed hospital in Hong Kong. It is expected to be ready for occupancy in April. Its special purpose is to minister to the refugee population in Hong Kong.

#### GENERAL NEWS

Under the Hsia Fang (Going down) program, it is estimated that in the past two years some 1,300,000 functionaries of the white collar class have taken part in manual labor in factories or on farms. 140,000 have in recent weeks left their desks for physical labor in Hunan, and 30,000 in Kiangsi. The purpose, according to the Red Flag Magazine, is to "strengthen the contact between the cadres and the masses and raise the mass and labor viewpoint of the cadres." The standard minimum assignment is one month out of every twelve, but for those whose viewpoint on political questions is suspect, the assignment may be much longer. While engaged in this manual labor they are expected also to teach literacy classes and make other contributions consonant with their education.

Dr. Roy Chapman Andrews, a naturalist well known for his studies in Central Asia, died in California on March 11 at the age of 76.

The Generalissimo's grandson Alan Chiang, son of Chiang Ching-kuo, was arrested in Oakland, Calif., on January 23 for speeding, and received a three-day suspended jail sentence. The California judge expressed some resentment at the pressure brought on him both from the U.S. State Department and from the Chinese Embassy.